Friendly and Seasonable

ADVICE

TO THE

Roman-Catholicks

OF

ENGLAND.

The Second Edition enlarg'd.

Offer'd by a Charitable Hand,

AND

Very proper to be recommended to their serious perusal by all their Well-wishers.

LONDON,

Printed for *Henry Brome* at the *Gun* at the West-end of St. *Pauls*, 1675.

This Book belongs
the Dining House

[illegible]

1489. p. 57

~~Christopher~~

Cristhepher

Eckells Book
god gue him grayce
on it to lok and not
to lock Bout ounder
Stand that learning
Is Beter then houhe
and land
when land is gon
and mony is spent
Learning prouse most
eckslant 1791

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Printed for *Henry Brome* at the *Gun* at the West-end of St. *Pauls*, 1675.

To his honoured and worthy Friend, Mr S. B.

Sir,

I Cannot answer your inquiry, till I have not only commended but encouraged your charity to your Country men of the Roman Communion; it being an excellent piety to endeavour to reduce them into the right way, who are so confident in the wrong. The zeal of most men expresseth it self by fury and clamour against Dissenters, whilst you show your esteem for the rational principles of the Church of England by your diligence to propagate them, and your desires to reconcile its misinformed adversaries to them. It is one of the great pro-

perties of goodneſs to be communicative, and a copy of St. Pauls most obliging charity, Act. 26. 29. to wiſh that all whom you converſe with, were as happy in the choice of their Faith, as you know your ſelf to be: wherefore that I may as well quicken your generous deſign, as invite ſome others to imitate ſo good an example, I will propound theſe few conſiderations.

1. The relation in which the Engliſh Romaniſts ſtand to us ſhould excite our care; for they are all Natives of the ſame Country, Subjects of the ſame Government, and are called by the ſame general name of Chriſtians: many of them our kind Neighbours, familiar acquaintance, or neer Kindred, and ſome of them (where their prejudice doth not blind them) Perſons of great reaſon, and of ſo good inclinations that they are

not

not made vitious by the evil liberties which their principles do allow: and shall we for want of affection or courage suffer them to be kept in ignorance and imposed on at present, and to be led blindfold in such a way as will extreamly hazard the Salvation of their precious Souls hereafter? If all the relations they bear to us do possess us with any real affection for them, we cannot but do our utmost to undeceive them. The frauds indeed of the guides of that Church are daily more and more laid open, but for want of such a charity as yours is, they who are chiefly concerned, seldom come to the knowledg of them: I am sure those excellent pens which discover'd them, did not design we should make their delusions the subject of our mirth, but the means to convert the souls of those who are linked to us in so many bonds, that it

is a shame we should suffer them to be so deceived.

2. *But we usually excuse our remissness, under the pretence that it is impossible to convert them: Had our Ancestors so esteemed it, the World had wanted the blessing of the Reformation: I grant 'tis difficult, because of their rooted prejudice, and the policy of their leaders, yet not impossible because many have undertaken it, and prevailed. So that as Seneca saith in another case,* it is not because of the difficulty that we do not attempt it, but because we do not attempt it, therefore it seems difficult, Ep. 104. *The Philosopher tells us "where there is no difficulty, "there is no opportunity to exercise "either art or vertue: and if we were once willing to take some pains for so noble an end, it would much allay the trouble thereof, to consider the advantages*

tages which it may bring not only to the party which is the object of our charity, but to the Church, yea and to our own Souls also: for He that converteth a sinner from the error of his way, shall save a Soul from death, and shall hide a multitude of sins, *Jam.* 5. 20. and they who turn many to righteousness shall shine as the Stars for ever and ever, *Dan.* 12. 3. *Nay moreover if such Pious endeavours should want success on Earth, they shall not fail of a reward in Heaven.*

3. *And finally if we consider the unwearied industry of our Adversaries in seducing, methinks it should awaken our diligence, in strengthning the weak, and reducing such as are out of the way. It had been very strange if the Apostles should have been unwilling to travell for the propagation of the right faith, and the*

winning

winning Souls to Heaven, when the Phariſees compaſſed Sea and Land to reconcile a Proſelyte to their particular Sect; & yet alas 'tis too often ſeen, that the children of this world are wiſer in their generation then the children of light, *St.* Luk. 16.8. *The Hermik* Pambo *accidentally beholding a theatrick woman dance exquiſitely before a looſe aſſembly at* Alexandria, *is ſaid to have wept abundantly, to conſider how much more pains ſhe took to ſerve evil ends, then he himſelf did to ſerve God. Had we as much tenderneſs as that holy man, doubtleſs we have as great occaſion for our ſhame and Sorrow, when we ſee others more active to advance the myſtery of iniquity, then we are to promote the glory of God, and the ſalvation of our brethrens immortal Souls.*

Theſe conſiderations, worthy Sir, I know

know have excited your charitable reſolutions, and I hope will prevail with many others to endeavour the reformation of their deceived friends: wherefore that I may anſwer your deſires, and contribute my poor aſſiſtance to ſo pious and generous a deſign, I have ſent you the following papers, wherein the deluſions of that party are diſcovered as plainly, yet as modeſtly as may be, that they may ſee in a little room how much it is their intereſt and advantage to embrace the true Catholick Religion of the Engliſh Church. I know all theſe particulars have been more fully handled by better pens, but moſt of theſe writings have been by way of diſpute, and intended rather to convince than perſwade. So that they may be very proper to give fuller ſatisfaction in any particulars doubted of, when their great prejudices are firſt a little removed: beſides there are many through unavoidable buſineſs, company, or other divertiſements, who either have no leiſure or no inclination to read a larger volume, being of Callimachus's *mind, that* A great book is a great evil

(a) Μέγα βιβλίον μέγα κακὸν apud Athenæum.

evil (a) who yet may be prevailed with to ſpare one hour for ſo ſmall an abſtract as this. The Jewiſh Talmud tells us of a noble Heathen, who came to Rabbi Hillel, and offered to become a Proſelyte, if he could teach him the whole law at one leſſon, Tract. Sab. fol. 31. and if you meet with any of his mind, they may perhaps be gratified with this little abridgment, wherein the miſtakes of the Roman perſwaſion are put into as narrow a compaſs as they can well be reduced to; ſo that even thoſe who are yet reſolved to be of that Church, may perhaps not be unwilling to peruſe it, that they may at one view ſee, what their religion is charged with. And if it do not gain ſuch perſons, yet it will teach them to cenſure mildly, and to diſſent from us with more moderation: and as the volume is ſmall, and ſo may invite thoſe to its peruſal who are delighted with brevity, ſo the ſtile is as mild as the matter would allow, and can give no juſt offence to any: the particulars

particulars are ſo plain, and ſo fully proved more at large by others, that the Author reſolves not to diſpute, but in pure charity to adviſe the Romaniſts not to reſiſt apparent truth and reaſon, having no worſe intentions towards them then to ſet them into the beſt way to Heaven; and if any be angry at him or you for this, they are the greateſt enemies to themſelves, and more concerned for their preſent opinions, then for their everlaſting Salvation; but it is to be hoped the ſincerity of your intention to do good may oblige ſome kindly to accept this Manual, at leaſt as a teſtimony of your love; to whom if you have the liberty of diſcourſe, you ſhall do well to clear thoſe exceptions which prejudice may ſuggeſt, and at leaſt to obtain from them a reſolution, impartially to enquire into the truth of that which they ſo confidently do believe: and ſure it is infinite pity that perſons of excellent reaſon, ſhould be ſo much enſlaved, as not to dare to ask the right way to bliſs of any, but thoſe who have an abſolute dominion over them, nor once to go about to judge for themſelves in a

caſe

caſe of ſo great Concernment.

I would be loath to think ſo hardly of their Superiors, as to ſuppoſe they interdicted their adhærence from all converſe with us, for this were the exact parallel of the Muſcovian *policy, where it is death for any to travel out of their own Kingdom without eſpecial licenſe, for fear they ſhould never endure their former bondage, when once they have ſeen the freedom of other nations: and if once you can prevail ſo far that they will impartially compare their own opinions with ours, it is probable they may become our friends. I ſhall add no more but to wiſh this token may be as kindly accepted as it will be charitably offered by you, and to aſſure you, you ſhall never want his prayers for your ſucceſs, who is,*

Sir

Yours to ſerve you.

Friendly and Seasonable

ADVICE
TO THE
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OF
ENGLAND.

My Friends and Country-men,

YOU cannot be ignorant how much the Principles of the Roman Church have been attacked, and how ill the confident pra-

ctices of some of that Persuasion have been resented of late, in so much that that party is now become the subject of the publick scorn or anger: How far some of your selves have contributed hereunto, I shall not take upon me to judge. I think it will be a more charitable employment to offer some expedient to free you from the certain effects of this prejudice, then to dispute about the cause of it. Wherefore whilst some insult, and others deride you, I have so much affection for your persons as my Country-men, and so much charity for your souls since you bear the name of Christian, as to offer to you some useful advice. 'Tis true, the common apprehension concerning you might

almost

almoſt diſcourage ſuch an attempt, it being generally believed that a Roman Catholicks reſolution is the ſame with *Cotta*'s in *Cicero*, viz. *That no diſcourſe of either learned or unlearned men ſhould ever remove him from the opinion received from his fore fathers, concerning the worſhip of the immortal Gods* (a.) But I know many of you to be maſters of too much reaſon to make ſo blind a reſolution: For *it is not the part of wiſe men to be enſlaved to a received Opinion, nor raſhly to give up themſelves to their fathers cuſtoms, but to endeavour to find out the truth* (b): and it is the divine advice of St. *Paul, to prove all things and hold faſt that which is good* (c).

a *Cicero de natura Deor. l.* 2.

b *Theodoret. de curandis Græc. aff. Et. Serm.* 1.

c 1 *Theſſ.* v. 21.

It being *a zeal without knowledge*, and a fooliſh obſtinacy to hold faſt any thing, till we have examined whether it be good or no. I can eaſily believe your ſpiritual guides will eſteem no ſin more mortal, then to enquire into the Principles you profeſs, and ſcarce allow the peruſal of a few lines preſented by ſo charitable a hand. But their oppoſition (if you will conſider) ought to make you more ſuſpicious, and methinks you ſhould reſolve to try that coin which is denyed to be brought to the touchſtone, knowing that truth never ſeeks for corners, and that which is real fears no Teſt: The Church of *England* puts no ſuch reſtraint upon her adherents, but gives leave to examine her

her doctrines by Scripture and the beſt Antiquity, and ſhe finds ſhe hath no better ſons then thoſe who have enquired the moſt narrowly. *Evil needs a maſk and a diſguiſe* (ſaid the brave *Ageſilaus*) *but light makes real good more illuſtrious and more lovely*: yea, a *greater* then he hath ſaid, *Every one that doeth evil hateth the light, neither cometh to the light, leaſt his deeds ſhould be reproved, but he that doth truly cometh to the light* (d). It is *Plato*'s obſervation, *That every ſoul is unwillingly deprived of truth, which men can no longer refuſe when once it appears to them*: So that if you have ſo much courage as to enquire in a caſe of ſo great importance, I ſhould not be without hope that my advice

d St. *John* iii. 20, 21.

might take place, and he that dares not do this, is not a Disciple but a Slave. There are some perhaps who may prompt you to ease your minds, by reproaching the severities of the Law or the Government; and others, who supposing you to be men that will (as *Galen* of the Stoicks) *rather betray their Country then renounce their Maximes*, may offer more desperate counsels to you: But you are generally too noble and too prudent to incline to such cursed motions, wherefore I hope you will esteem him your friend who adviseth you to try your Principles seriously, before you suffer any detriment by them; for I am perswaded, if you were rightly informed, you would discern they do not deserve the price that

that you may be expected to pay for them: However, my charity to you makes me earneſtly to requeſt you, but to conſider theſe few particulars wherein the Church of *Rome* differs from the Church of *England*, and then you will declare that your reſolution is not a blind nor accidental choice, and vindicate your ſelves from the charge of the *Samaritans*, who *worſhipped they knew not what*.

§. I. I doubt not, but as well thoſe who have been educated in the Romiſh perſuaſion, as thoſe who have inconſiderately turned to it, do perſuade themſelves they are of **The Old Religion**, and aſſume the name **Catholique**, yea appropriate it to themſelves, be-

cauſe they fancy they do entirely agree with the Ancient and Univerſal Church: And doubtleſs in ſome particulars ſo they do, *viz.* in all thoſe Doctrines of theirs which are founded upon the Apoſtles Creed, or upon the plain words of Holy Scripture; for that is the Old Religion which Chriſt and his Apoſtles taught in Holy Scripture, many of which Principles the Roman Church doth ſtill retain; but ſo doth the **Church of England** alſo, whoſe Religion is ſo far from owing its original to *Luther*, that it was recorded in the Holy Bible almoſt fifteen hundred years before him. And thus the Religion of this Church is the Older, becauſe ſhe believes nothing neceſſary to ſalvation but what was believed

believed Sixteen hundred years ago; whereas the Roman Church hath invented and added many Articles to her Religion, of which ſome are not mentioned in the Bible, others are contrary to it; and theſe are the Points about which we differ. For whatever Chriſt and his Apoſtles taught we believe better then they, I mean more explicitely, & upon better grounds. The Learned *Salmeron* confeſſeth, that the New Teſtament mentioneth nothing of *prayers to Saints* (e); and *Etherianus* ſaith as much of *prayers for the dead* (f). *Antoninus* affirms that *Indulgences* are not to be found in the Scripture, nor ancient Doctors (g);

e *Salmeron. in* 1 *Tim.* 2. *diſp.* 8.

f *Hugo Etherian. de regreſſu animæ.*

g *Antonin. part.* 1. *ſum. tit.* 10. *c* 3.

nor

nor were they used in the Primitive Church, saith your Bishop *Fisher* (h); and if you would consider without prejudice, the worshipping of God by an *Image* is plainly contrary to the second Commandment, for which cause some of you are never taught it. St. *Paul* in the old Religion positively disallows of *Prayers* or *Hymns in an unknown Tongue*, 1 *Cor.* 14. And he taught the Church, that there was *but one Mediator*, 1 *Tim.* 11. 5. yet your new Religion hath made *Saints* and *Angels* to bear that office: But these, and several other things are so far from being the old Religion, that the very years when most of them were imposed are recorded by *Writers* of the Roman

h *Fisher. in Artic. Luth.* 18.

man Church: *Indulgences* cannot be derived higher then the time of *Alexander* the 3d (i): The forbidding *Prieſts marriages* was a conſtitution made by Pope *Hildebrand* (k): *Auricular Confeſſion* was not impoſed as neceſſary until the *Lateran* Councel (l); and that diſcriminating Doctrine of *Tranſubſtantiation* is no older, for it was firſt determined in that Councel, that the Bread was Tranſubſtantiate into the Body of Chriſt, and the Wine into his Blood by the Divine Power (m), although one of the infallible Heads of the Roman Church had before affirmed, *That the Elements ceaſe not to be of the ſubſtance*

i *An.* 1160.

k *Ann.* 1174. *Sigeberti Chronicon.*

l *Can.* 21. *An.* 1215.

m *Can.* 1. *Art.* 7 *Ann.* 1215.

substance and nature of Bread and Wine (n): The giving *the Sacrament only in one kind*, was decreed by the Councel of *Constance* *, (when there were three Popes pretenders at once) with this clause *We Decree, &c. notwithstanding our Lord Christ instituted and administred it in both kinds*: yea, some things were never defined to be Articles of Faith in the Roman Church, till the late Councel of *Trent* not much above 100 years ago; a *Councel* never fully owned by the Catholicks of *France*, or submitted to by the English Nation: And for the more ancient of those *points* wherein the Roman differs from the English, *Invocation of the Blessed*

n *Gelasius de duabus nat. contr. Eutych.*

* *Ann.* 1415.

ſed Virgin and other Saints, Purgatory, and *Prayers* to be delivered thence, the *Popes Supremacy, Veneration of Reliques, Appeals to Rome, &c.* they were wholly unknown in the firſt three Centuries, and therefore are not ſo old as the Religion of the Church of *England*: Now to pretend they determined theſe things by vertue of Apoſtolical Traditions preſerved in that Church, what is it but to confeſs the Scriptures and beſt Fathers are not for them, and to make themſelves Judges in their Own Cauſe, nay to accuſe all former Governours of that Church for letting ſuch Traditions ſleep ſo long? though the more probable opinion is, the former Popes knew of no ſuch Traditions, and then it will follow

follow the later have invented them to ſupport their New Religion; to whom belongs that of St. *Hierom, That which they pretend to find or feign as Apoſtolical Traditions, without the Authority and Teſtimony of the Scriptures, the ſword of God ſhall deſtroy* (o). If you would admit Reaſon or the Ancient Fathers to be Judges, *Tertullian* would tell you *that* (*Religion*) *is trueſt which was firſt, and that was firſt which was from the beginning* (p): and St. *Cyprian*, that *we ought not to regard ſo much what ſome others before us have thought fit, as what Chriſt himſelf, who is before all, hath done.* Now whatever *Jeſus* and his *Apoſtles* deli-

o *Hieron. in Hagg.* 1.

p *Tertul. in Marc. l.4.*

q *Cypr. ad Cæcil. Ep.63.*

delivered for Doctrines, and whatever was generally received as ſuch for the firſt three hundred years, muſt needs be the Old Religion; and this is intirely believed by the Church of *England*: but you ſee the Roman Church hath omitted ſome, and added other things, and altered ſo many particulars, that although *Rome* keep the Old Name, it doth not keep the Old Faith: *We may now* (as *Juven. Vitalis* ſaid) *ſeek* Rome *in the midſt of* Rome: and *it cannot be denyed* (ſaith another *r*) *that the Roman Church is not a little different from its Ancient beauty and ſplendour*: indeed there is neither the Faith nor the manners of the Primitive Roman Church: and

r *Caſſander de officio boni viri*

and therefore as St. *Ambroſe* obſerveth, *They that have not* Peters *Faith cannot ſucceed to* Peters *inheritance* (s). And you may juſtly deſert them who have in ſo many things departed from Chriſt and his Apoſtles, yea and from their beſt Predeceſſors alſo; if you would cleave to the Old Faith of the primitive Roman Church, you ſhall come much nearer to it by receiving the Articles of the Engliſh Church, then by retaining that which *Rome* at preſent calls Religion. As for the name of **Catholique**, the Engliſh Proteſtant may more juſtly claim it, becauſe his Principles (which are few, and clearly deduced from Scripture and prime Antiquity) are

(s) *Ambr. de pœn. l. 1. chap. 6.*

are denyed by ſcarce any ſort of Chriſtians in the world, but by the Romaniſts, who are not above the fourth part of thoſe who believe in Chriſt (t), and who embrace many opinions which all other Chriſtians do explode now, and which the Primitive never heard of; wherefore it is ridiculous for them to call themſelves Catholique, and to affirm no ſalvation is to be had out of their Church, whereby they do preſumptuouſly condemn Chriſtians, more in number then themſelves, and equal in Learning, yea ſuperior in true piety, to the beſt of that Church: Wherefore, my Friends, you may be more truly Catholiques, and of the Old Religion by

t *Purchas pilgrim. l. 1. c. 13. in fine.*

by embracing the Faith profeſſed in your own Country, for thoſe things in which you have placed the greateſt matter of Religion, and which you have reverenced for their ſuppoſed Antiquity, are *Gibeonites* diſguiſed on purpoſe to delude, and notwithſtanding their *mouldy* pretences as if they had come a long journey, and were deſcended from ancient Times, their original is in truth much later and nearer to the preſent Age.

§. II. But it may be, you believe the Biſhop of *Rome* to be the *Vicar of Chriſt*, the *infallible Judge of Controverſies*, and the *Supream head of the Univerſal Church*, and therefore you dare not reject what he impoſes; now whoſoever layes

ſo

ſo much ſtreſs upon this Authority, ought ſeriouſly to examine whether it be legal, or only pretended and uſurped: 1. As to the whole world there are far more Chriſtians who do not acknowledge the Popes Supremacy, then there are who do; and if our Lord had deſigned to make St. *Peter* and his Succeſſors ſo ſupream and infallible Judges, it may juſtly occaſion your wonder, why ſo neceſſary an Article was not plainly ſet down in the New Teſtament? and how it came to paſs that St. *Peter* himſelf never pretended to any ſuch power over the other Apoſtles? *Peter, James, and John, though preferred by Chriſt before the reſt* (as *Euſebius* records *u*) *challenged not*

u *Euſeb. Eccl. hiſt. l.2.c.1.*

to

to themselves the glory of Primacy, but chose James *the just, Bishop of the Apostles*: And the said *James* was President in the first Christian Synod at *Jerusalem*, and finally determined the Questions there, though *Peter* himself was present*; and an ancient Councel calls *Jerusalem, the mother of all Churches* (x). And further, you ought to consider, That if this *Supremacy* of the Pope had been believed in the first Ages, he must have called, and presided in all Councels, whereas Cardinal *Cusanus* affirms, *the Emperours or their Deputies were Presidents in eight general Councels* (y). The Popes sense would have been enquired in all controverted

* *Acts* 15.13.

x *Conc. Const.* 1. *Ep. ad Damas.*

y *Cus. de Conc. l.* 3. *c.* 6.

verted places of Scripture, and appeals have been made to him, which it doth not appear that any did as to a Supream Judge for many hundred years after Christ. It is not probable the famous Martyr St. *Cyprian* ever heard of this Supremacy, who calls *Cornelius* Bishop of *Rome* no more but *Brother* and *Colleague*, and gives to *Stephen*, Bishop of the same place, the Titles of *false Apostle*, *Schismatick*, *Friend to Hereticks* and *enemy to Christians* z, nay, he affirms *the rest of the Apostles were as great as* Peter, *endowed with an equal share of honor and power* (a). Nor was this Supremacy understood as given by Christ, by the Fathers in the General

z *Cypr. ad Pompei. Ep. 74.*

a *Idem de unitate Eccles.*

b *Anno Christi* 451. neral Councel of *Chalcedon* (b), who say, *Rome hath had a Primacy of Order because it was the Imperial City*, and make the Bishop of *Constantinople* equal to him in that honour.

c *Can.* 28. *Concil. Chal.* (c) And it seems St. *Gregory*, Bishop of *Rome* himself, knew not of this Power, for when the Bishop of *Constantinople* began to call himself Universal Bishop, Pope *Gregory*, in his Epistle to *Mauritius*, *admires at the arrogance of assuming a new Title which none of his Predecessors had ever accepted of, a Title blasphemous to Christian ears*, &c. (d) but at last you are told that *Phocas*, an intruding Emperour, being angry at *Cyriacus* of *Constantinople*

d *Greg. Epist. ad Maurit.* 32. & *Ep.* 38.

Constantinople, attributed this Title to the next Bishop of *Rome*, *Boniface* the third (e), which will scarce justifie the Supremacy and Jurisdiction which the Pope now challengeth. How the Bishop of *Rome* attained to this present grandeur, what complaints were made of his Usurpation, what opposition it met with in many places of old, and how little his Supremacy is valued at present, even in some Countries of the Roman Communion, would be too tedious to relate: and it is more pertinent to the case of the English Romanists to consider, how far he can claim any power over the *Britannick* Churches. They may remember therefore that this Nation

(e) *Baron. Annal.* 606.

was not converted first by the Bishop of *Rome*, but Religion had flourished here above 500 years before there was any communication with that Church; and *when* Augustine *the Monk required of the Brittish Bishops to profess subjection to the See of* Rome, Dinothus *Abbot of* Bancor *shewed by diverse Arguments they owed him none* (f); nor did they follow the Rites of *Rome*, nor yet own the Popes power of Consecration, till the dayes of *Henry* the first; but the Brittish Bishops were consecrated by the Arch-bishops of St. *David's*, and he by his own Suffragans, *making no profession of subjection to any other Church* (g). The Saxons

f *Geoffr. Monmouth. de Augver. finem.*

g *Giral. Cambrens. itiner. l. 2. c. 1.*

Saxons indeed ſhewed more reſpect to *Rome*, becauſe they had received the Goſpel from thence, but never eſteemed the Pope an infallible Judge, only they asked his advice as of their moſt eminent neighbour Patriarch: But neither they nor the *Normans* eſteemed themſelves ſubject to him, as may be ſeen in the Letter of *William* the Conquerour to *Gregory* the Seventh, *Fealty I have not acknowledged* (ſaith he) *neither will I, becauſe neither did I promiſe it, nor do I find my Predeceſſors ever did it to your Predeceſſors* (h): and when *Anſelme*, *Thomas Becket*, and ſome who inclined to the Roman Faction, would have ſubjected themſelves and the reſt of the

h *Baron. Annal.* 1076. §. 25.

Engliſh Clergy to the Papal Authority, our Chronicles will tell you, that our Kings reſiſted that encroachment, and by the Statutes of *Clarendon* decreed, *That all the Clergy ſhould* bonâ fide, *ſwear Allegiance to the King, and none ſhould appeal but unto the Arch-biſhop, or from him finally to the King, without particular licence* (i). If you be (as becomes Engliſh men) well verſed in the Hiſtories and Laws of your own Country, you are not ignorant how baſely the Pope took advantage to encroach upon the Archbiſhops of *Canterbury*, and the Kings of this Nation, and yet that his uſurped Authority was frequently complained of in Parliament, and never fully ſubmitted

i *Matth. Paris. Ann.* 1164.

to

to by this Nation, as being contrary to the Kings Prerogative, the fundamental Laws and the Liberties of the People; ſo that King *Henry* the Fifths Embaſſadors told Pope *Martin* the Fifth, that *their Maſter the King, if he yielded not to his Demands, would uſe his own power in theſe particulars, for he did not apply himſelf to* Rome *out of neceſſity, but for reſpect ſake* (k): and at length before this Authority had been exerciſed 400 years, it was much more legally rejected then ever it was introduced, *viz.* by the Regal Power, with the advice and conſent of Parliament, which is the Supream Authority of this Nation; and thus the King was reſtored to his ancient Rights,

k *Vitâ Henrici Chicceley, p.* 56, 57.

and *England* freed from an intolerable yoke. And now why ſhould you fear to renounce an Authority which ſome Catholick Countries do not own, which hath been gained by fraud and policy, by dividing Chriſtian Princes, by the decay of the Empire, and the oppreſſion of many in their juſt Rights; a power not given by Chriſt, not acknowledged by the firſt Chriſtians, nor challenged by the beſt Popes; a Juriſdiction Novel, uſurped, and never legally eſtabliſhed or generally obeyed in this Nation? I cannot ſee you are obliged to own him any further, then with a reſpect due to a Biſhop of an ancient and Apoſtolick See; nor ſo far neither, if he be not content with his own, and keep

not to the Primitive Faith.

§. III. It was the obſervation of the famous Roman Hiſtorian of old, *That none ever got an Authority by evil arts, but they adminiſtred it by as bad means*: And this is ſo plainly verified in the preſent Roman Church, that it is taken notice of by all thoſe of her own Communion, but ſuch whoſe affection hath rob'd them of their diſcerning powers; and it hath abated much of the reverence formerly paid to that See, becauſe it is apparent that the deſigns there-of are wholly ſecular, tending not to the ſalvation of ſouls, but the ſupport of her own greatneſs: which makes me wonder our Engliſh Catholicks ſhould hug their

chains, and adore those who abuse their well-meaning Devotion to maintain an ill gotten Power; whenas an easie apprehension may discover, that the guides of that Church do conduct it by Principles that have more of *Machiavel* in them, then of Conscience or Gospel simplicity: those things which they teach you to call Religion, are arts to enslave and impoverish you, and engines to advance themselves to the height of honour and abundance. Were this the fault of particular mens evil management (from which no Society can be free) it were more excusable: but the very Doctrines which are added to the Catholick Faith, and most of the Tenents which they differ from the Church of

of *England* in, are plain artifices to encreaſe the *power* and the *wealth* of *Rome*, things for which they diſpute with us upon *Demetrius* principle, *becauſe thereby they have their gain* *; they * Acts 19. 25. contend for them not becauſe they believe them, but becauſe it is their intereſt the people ſhould be perſwaded of them; while they ſecretly laugh at your credulity, who will be ſo eaſily impoſed on, as that great Cardinal did, who gave the people who flocked about him his Benediction in this form, *Qui vult decipi, decipiatur*, *He that will be deceived let him be deceived.* Now the reaſonableneſs of this charge will appear if you will conſider the Particulars: And firſt the *Implicite Faith*, or

Believing as the Church believes, may agree with *Pythagoras*'s *ipse dixit*, and is a good shelter for Paganisme, the best Argument for which; *Balbus* in *Cicero* confesseth to be, *that he had received it from his Fore-fathers* (l): It was becoming enough in *Apelles* the Heretick, to forbid his seduced Scholars to examine his principles by reason (m). But it is below the honesty of true Religion to desire to be taken upon trust, or to fear an examination: wherefore you may perceive this Doctrine to be a piece of policy whereby your Priests secure their evil principles from being enquired into, and a device to make you depend on them as infallible

(l) *Cicer. de nat. deorum, l. 3.*

(m) *Euseb. Hist. l. 5. c. 13.*

fallible Oracles, who can by this means lead you blindfold whither they pleaſe, and impoſe upon you that which ſerves their intereſt, under the pretence of true Religion: To this we may add *Auricular Confeſſion* to a Prieſt, uſed of old only in caſe of a troubled Conſcience or a ſtrong Temptation, but is now become a great part of the Religion of ſome Romaniſts, and an occaſion I fear to hinder not only confeſſion to God, but amendment of life alſo, at which it pretends to aim. And it is too notorious, that it is enjoyned to make the Prieſt maſter of every mans ſecrets, and to diſcover the leaſt inclination of their Proſelytes to leave them; to keep the Laity in awe, and make them to depend upon

upon their ſpiritual Guide, as one that hath them at his mercy; and I wiſh the Roman Church do not give leave to the Prieſts to diſcover what may be for the advantage of the Catholik Cauſe, for then they have an Intelligencer in the breaſt of every Great man of their Communion. But becauſe their honour cannot be maintained without vaſt riches, it is your concern to obſerve what arts they have to fill the Churches Treaſuries. For this end they impoſe *Pennances*, and perſwade to *Vows of Pilgrimage*, and then ſuffer their Votaries to buy Indulgences and Diſpenſations; they tell wondrous ſtories of Saints in ſome certain places, to which thoſe that reſort make ſuch Oblations, that there

are ſome ſhrines which do outvie the Treaſures of the greateſt Princes, of *Europe*. The Doctrine of *Purgatory* is countenanced to oblige the people to give liberally, for themſelves or their deceaſed friends, to thoſe who ſell their Prayers as commonly as Merchants their ordinary wares. The *year of Jubilee*, and the ſale of *Diſpenſations* for notorious irregularities, and the market of *Abſolutions* for abominable crimes (ſet at certain prices) are evidences that at *Rome* nothing is unjuſt which is profitable. The *reſtraining* of *Prieſts marriage* is not that they may be more pure (for fornication is either allowed, (n) or a very venial ſin o) but that having no

n *Decr. P. Alex. l. 3. tit. 2. c. 3.*
o *Gloſ. ad Grat. diſ. 82. c. 5.*

lawful

lawful children, the Church may be their heir; for the Canon Law allows not Regular Bishops to dispose of their Estates by Will, nor other Bishops to be too free of their Alms in their Sickness; how earnestly soever they exhort the Laity to it. The exempting the *Clergy* from their natural *Princes Authority* is, that the Pope may have Subjects numerous and potent, to give intelligence and abett his interest in the bowels of all Kingdoms, and the sums of money he receives from these are scarce within the reach of Arithmetick, for *Institutions*, *Inductions*, *Collations*, *Confirmations*, *First Fruits*, *Tenths* and *Investitures*; so that the Parliament in King *Henry* the

Aventin. annul. lib. 5. de Gregory 7.

the Eighths time made it appear, that in fourty years last past the *Court* of *Rome* had received 160000*l.* for *Investitures of Bishops*, from this Kingdom; and *Matthew Paris* relates that *Walter Grey*, Arch-bishop of *York*, pay'd for his Pall 10000*l.* (p) who also relates that it was complained by the *English* that there went from hence annually to *Rome* 600000 Marks (q): so that it is no wonder what *Ciratella* tells of Pope *Sextus* the Fifth, who in five years got five millions of Crowns; nor is it strange that by so much wealth and interest the *Bishop* of *Rome* should swallow all the little Principalities about him, till he is become

p *Matth. Paris. pag.* 274. 4.

q *Idem. pag.* 667. *& in Epist. Anglor. ad Innocent.*

come a considerable temporal Prince, and his anciently poor and pious *Priests* and *Deacons* are changed into illustrious *Cardinals*, who in magnificence and pomp do vie with the greatest Estates of Christendom; for alas, it is manifest they have made Religion an art to draw the wealth of the world unto that City, and the dependants thereof. And how they spend these Treasures in raising their Families, and advancing their Nephews and Neeces to the highest dignities and fortunes, is evident to all the world; which methinks, being all duly weighed, may discover to you how little reason you have to adore those who have so grosly imposed upon you, or to account it Religion to

suffer

ſuffer in their quarrel, who wallow in plenty and luxury, and ſerve their own ends out of your Devotion: yea, and you ought to account him your friend who would reſcue you from this abuſe, and perſwade you to a Religion that is plain and honeſt, and which hath no deſigns upon you, but to make you good, and to direct you to Heaven.

§. IV. And now if you believe the foregoing matters of *Fact*, you cannot but think it very probable, that they who have ſo little *Piety* as to turn *Religion* into *Policy*, may have ſo little *honeſty* as to equivocate for the defence of ſuch principles. So that the next enquiry may be concerning the many

many *Fictions* upon which a great part of the *Roman Faith* hath been built; in which particular our Fore-fathers were much more excusable, as living in an Age wherein there were but little means to detect these *Forgeries*, whereas you are by Providence fallen into those times wherein the world is grown too learned and inquisitive to endure to be so abused in. So much these deceits have been found out by Adversaries, and many of them acknowledged by the greatest friends of that Church. To begin with *Miracles*, a foundation upon which have been raised and confirmed *Prayers to Saints*, *Veneration of Images and Reliques*, *Pilgrimages*, and much of the gainfullest part of the Religion of *Rome*.

Our

Our Anceſtors (ſaith *Octavius*) *were ſo eaſie of belief, as raſhly to give credit to the moſt monſtrous and ſtrange wonders* (r): and St. *Auguſtine* affirmeth, *that Antiquity did receive the moſt abſurdly deviſed fables* (s): and doubtleſs the *Monks* did invent, and the *Roman Church* approve about ſeven or eight hundred years ago, the moſt ſenſleſs and fabulous lyes concerning the *Miracles* of *Saints*, that ever the world ſaw: Things ſo impoſſible and ridiculous, ſo little agreeing with *Hiſtory*, *Chronology*, and *Geography*, as well as with *Truth*, that the modern Writers of that Church are aſhamed of them; yea, and the Popes themſelves alſo, have

r *Aſ. Minutium Fœl.*

s *Aug. de Civ. Dei. l. 22. c. 26.*

have left many of them out in the later *Breviaries:* But this Argument is now ſo fully handled by *two excellent Pens* (t), that I may diſmiſs it, with my hearty wiſh that you would read thoſe Tracts without prejudice, being written not to abuſe Religion, as ſome tell you, but to undeceive you, and to unmask that Hypocriſie which hath long walked in the guiſe thereof; and ſurely there is no juſt cauſe of anger at the Relators, but at the Inventers of ſuch falſhoods, to the ſcandal of Chriſtianity it ſelf. But to go on; however venerable an opinion you have had of the *Roman Church*, it is now made evident to the world, that they have been the greateſt

(t) *Dr.* Stillingfleet *of Miracles.* Author *of Reflexions upon the Romiſh Devotions.*

greateſt Impoſtors that can be; for to advance the *Supremacy* of the Pope, what have they not feigned? The Legates of this Church, in a famous Councel at *Carthage*, at which St. *Auguſtine* was preſent, *Anno Dom.* 419. were convicted to have produced two feigned Canons fathered upon the Councel of *Nice:* And about the year 790, were publiſhed a *Collection* of *Decretal Epiſtles* and *Councels* by *Iſidore*, ſtuffed with apparent falſehoods, to give countenance to the *Papal Uſurpation*, which were diſcovered by *Hincmarus* Biſhop of *Rheims*, who lived at that time. Nor did the Authority of the Roman See bluſh to alledge, in its own defenſe, ſome Ages ſince, that moſt fabulous Donation of the Emperor

ror *Constantine*, wherein he is pretended *to make the Pope head over the whole Church, and Superior to all the four great Patriarchs of the East, yea to give him all* Italy *with the City of* Rome, *and all the Provinces of the Western Empire*: which now I suppose few Roman Catholicks do believe. And sure that Church esteemed the feigning of Antiquities no great crime, when to give reputation to the Supremacy, and other profitable Articles, there were so many Decretal Epistles ascribed to the first Bishops of *Rome*, *which* (saith Cardinal *Cusanus*) *being applyed to the times of those holy men, do betray themselves* (u); and none dare undertake now to defend them, they are so

(u) *Cusan. de Conc. Cathol. l.* 3.

ſo full of notorious errors and miſtakes: I might add to theſe the many *additions*, *alterations*, and *diminutions* which all their Editions of the Councels are guilty of, which is the ſame villany with ſuborning falſe witneſſes, or ſtopping the mouths of the true. It is very like the Governours of your Church thought it was of great advantage to their Cauſe, to allow Inquiſitors to correct and order the Editions of the Fathers, and as *Sixtus Senenſis* ſaith, Pope *Pius* the Fifth did, *to purge and cleanſe all Catholick Authors, and eſpecially the Fathers writings**, that is, to make them ſpeak their own ſenſe, but when the Book which directed theſe falſifi-

* *Epiſtola nuncupator. ad Pium V: ante Bibliothecam Sixti Senenſ:*

cations

cations (the *Index Expurgatorius*) came into Proteſtant hands, it hath been an infamous blot to your Religion, becauſe, as *Arnobius* ſaith, *to intercept what is written, and deſign to ſmother publiſhed Records, is not to defend the Gods, but to fear the Teſtimony of the Truth* (x). And if you of the Roman Communion will uſe your reaſon, you can put no other conſtruction upon their inventing ſpurious Records, and altering the true, and their prohibiting to read the Bible in a *Language commonly underſtood* (y), then that the *Romiſh Church* confeſſeth neither Scripture nor genuine Antiquity, do agree with their preſent Principles

x *Arnob. Adv. Gentes, lib.* 1.

y *Clem.* VIII. *in Indice librorum prohib.*

or Practices; and ſurely you cannot but ſee how unſafe you are in believing as thoſe men believe, who make no conſcience to invent, impoſe, or defend things never ſo falſe, provided they may thereby advance their Church, and their own private ends; they that will write lyes will ſpeak them, and they who will corrupt the Fathers, are not to be truſted with the conduct of your ſouls: but we will end this with that of an Eloquent Father (z), *Religion is to be defended not with wickedneſs, but fidelity, for if you attempt the defenſe of Religion by evil arts, you do not defend, but pollute and violate it.*

z *Lactan. vide item Job* xiii. *ver.* 7.

§. V. *True Religion* hath three principal ends; *first*, to advance the honour of God; *secondly*, to assist us in the devout worshipping of him; *thirdly*, to teach us to imitate him by a holy life and conversation; which are so essential to a *Good Religion*, that we must not here omit to desire you to enquire, Whether many things in the *Roman Church* do not hinder, rather then promote these ends? For if it appear that the Principles thereof are dishonourable to God, impediments to Devotion, and hindrances to a Holy Life, it cannot be accounted a *Good Religion*. And first, can you think it is for the honour of God, to command things which he hath forbidden in as plain words as can be written,

written, as in the case of *Images*, prohibited in the second Commandement? and to forbid things under great penalties, which God hath allowed and commended, as in *Priests Marriages*, 1 *Cor.* 7. 2. 1 *Tim.* 3. 2. *ver.* 12. and to dispense with things which he hath forbidden, as in many cases of *Matrimony* and *Divorce?* Is it not a great derogation to an *Infinite* and *invisible Being* to be represented in an *Image* and *Picture*; yea, worshipped under such representations? contrary to the *Decrees* and *Practice* of all the ancient Christians, (a) and to the great scandal of the Modern Jews, who call your Churches at this day,

(a) *Conc. Eliberitan. Can.* 36. *Origen in Celsum. lib.* 7. *Tertul. Apol. cap.* 30.

Houſes of Idols upon that account. But there are more palpable diſhonours caſt upon the *Son of God* our dear *Redeemer*, by the *doctrine* of *Merits* and *Satisfactions*, however *Bellarmine* fancy *a man may be ſaid to be his own Redeemer without any injury to Chriſt* (b), the event doth prove, that this Doctrine makes men leſs thankful for the death of Jeſus, and leſs concerned to get an intereſt in that great expiation: And nothing is more evident then that the *Prayers to Saints*, and eſpecially *to the Virgin Mary*, the making them *Mediators*, nay, asking the greateſt things of *them* and the *Holy Angels*, hath made the *addreſſes to God by Jeſus* to be moſt miſerably neglected,

b *Bellarm. de Purgator. lib. 1. cap. 14.*

cted, and almoſt diſuſed by the Vulgar; who ſay ten times more *Ave Marys* then *Pater Noſters*, and look upon the *Holy Virgin* and *the Saints* to be more compaſſionate then *Jeſus*, whom St. *Paul* teacheth us to be *the One Mediator*, 1 *Tim.* 2. 5. And hence they worſhip and ſerve the *Creature* much more then the *Creator*, *Rom.* 1. 25. they leave him that is ready to hear, willing and able to help them, for thoſe who in all probability hear not any prayers, and certainly cannot hear many in divers places at once: doubtleſs, if you have any zeal for the honour of *Jeſus*, it muſt be offenſive to ſee ſome of your *Saints Miracles* compared to, and preferred before his: to hear one of your Church

ſay, *That Chriſt did nothing which St.* Francis *did not do; yea, that he did more then Chriſt himſelf* (c). I admire it doth not give publick offence to have the *Virgin Mary*'s name put into the *Pſalms of David*, inſtead of the name of *God*, and to have her ſaluted by the Heatheniſh Title of *Queen of Heaven* (d), and invoked by the name of *Mother of the whole Trinity* (e). Theſe things are, I am ſure, rather *Elaſphemy* then *Devotion*, and as *diſpleaſing to God* as they are *diſſonant to Antiquity*: *Let none* (ſaith *Epiphanius* f) *adore* Mary, *but why do I mention a woman, nay*

c *Lib. Conform. fol.* 1149

d *Vide Jerem.* vii 18 *videtur eſſe nomen Junonis Olympiæ.*

e *Miſſale Polonicum, f.* 257

f *Epiph. Panar. adverſ. Collyridianos. hæreſ.* 79.

nay not any man; this Reverence is due only to God, nor are the Angels capable of such glorification. Secondly, I do believe many of the *Roman perswasion* do with much strictness say over so many prayers as they are taught, and fancy that both their publick and private Devotions are the best in the world: but I wish they would patiently enquire, Whether *praying in an unknown tongue* do not utterly destroy all true Devotion in the people? *if praying be the desiring any thing of God, how can they desire that which they know not?* they may admire and gaze but pray they cannot, nor find any thing to keep them intent so long as the *Mass* lasteth, which maketh them so apt to talk and

laugh privately all the time: 'Tis evident that Cardinal *Cajetane* confeſt, *it were more for the edification of the Church to have the Prayers in a known Tongue* (g): And St. *Paul* hath writ almoſt a whole Chapter to prove that the Congregation is not benefitted by Religious exerciſes in a language not underſtood, 1 *Cor.* 14. but the *Roman Church* will not alter ſo abſurd a practice, ſo deſtructive of true Devotion: Again, although you are told that *Images* placed before you in time of Prayer do exceedingly help your Devotions, yet if you conſider rightly, it is your *phancy* that is moved by theſe ſhadows, not your *Devotion*, which on the contrary is much hindred

(g) *Cajet. reſponſ. ad Artic. pucis.*

hindred by such Objects, for they will steal away the heart, and when the *lips* are speaking to God, the *mind* is taken up with the *beauty*, *colour*, *lineaments* and *workmanship*, of the *Image*; so that your Conscience will tell you that you have often *drawn near to God with your mouth, when your hearts have been far from him*, *Matth.* 15. 8. and the *Roman Casuists* foreseeing that *Images* would take off the attention, have determined most impiously, *that it is not necessary to prayer, that the person praying should think of what he speaks* (h); a doctrine very suitable to the practice of ordinary *Papists*, who alas patter over the little *Oraisons* numbred by their

h *Suarez, de oratione, lib.* 3. *cap.* 14. *& Salmeron.*

beads, as *children* their *leſſons*, and then their Devotion is done: I will add, that the ſaying ſo many *Ave Marys* and other Sentences, ſo many dozen or ſcore of times over, doth directly agree with the Heathen way of praying, and is cenſured by Chriſt as no true Devotion, where he ſaith, *When ye pray uſe not vain repetitions as the heathens do, for they think that they ſhall be heard for their much ſpeaking*, *Matth.*6.7. and (my friends) were you once acquainted with that fervent and rational way of praying practiſed and preſcribed by the *Church of England*, you would never more admire thoſe trifling and ſuperficial Devotions. Thirdly, Notwithſtanding there are many well-meaning perſons in the

the *Roman Communion*, who live very well considering their instruction, and though all do not draw those conclusions into their practice which follow from the Principles of that Church, yet some are hindred from Repentance, and incouraged in sin by many of the doctrines there taught, which will be evident unto you, if you please to weigh, First, The *weekly* or *monethly Confession* to a *Priest*, together with the *Absolution* which follows thereupon; this is, I fear, a great hindrance to amendment of life, for though sometimes there be a Pennance enjoyned, yet it is such that the rich can buy of, and the poor may undergo it, and yet both retain their sin, because the Pennance is not its proper cure; however

ever it makes many of this Religion confident and ſecure, yea, and not much affraid to commit more of the like kind, becauſe they fancy the former is forgiven: for *the multitude of ſinners* (ſaith *Arnobius*) *do encreaſe, when hope is given that ſin may be bought off: and men eaſily fall into thoſe crimes, for which money will purchaſe their pardon* (i). But the miſchief is, that though ſuch perſons may be ſecure, yet they are not ſafe, becauſe Almighty God, who only finally can remit, did not promiſe, and will not give pardon to any but thoſe who *forſake*, as well as *confeſs their ſins*, *Prov.* 28. 13. and the Prieſt abuſeth all, whom he incourageth to hope for a pardon upon

i *Arnob. adv. Gentes, lib.* 7. *pag.* 126.

ligi- pon other terms; and as *Seneca*
and id in a case not unlike this, *They*
more *in the Absolution then the*
fan- *ther did in the crime* k. And *the power of Absol-*
the *ving was not absolutely given, but*
obi- *pon condition of the Penitents re-*
ven *formation* (l): So that the *Church* of *England*
men tells you truly, that if you were
for *absolved* ten thousand times, and
par- purchased never so many *Indul-*
nis- *gences*, if you invoked *innumera-*
ugh *ble Saints*, and gave *infinite Almes*,
be without *amendment*, you can have
be- no *Pardon*: Howsoever you may
fi- have been perswaded (as *Tertullian* saith the Hereticks in his time
se, thought *m*) *That to be of*
ny *that Faith will save you:*
as and that there may be
nd deliverance

k *Senec. Ep.* 97.

l *Basil. regul. brev. quest.* 15.

m *Tert. de Præscrip. her. cap.* 41, 42.

deliverance from punishment after this life by *Alms-deeds* and *Prayers*, after your death; or that to receive the *Sacraments* of the *Church* and the *Priests Absolution* at last, will bring you to Heaven: Alas! you will find these Doctrines will deceive you; and they mischievously encourage evil men to put off their *Repentance*, who will not be troubled with *Holiness* in the way, because they think to come so easily off in the end: And if you please to observe, *These Principles* make *so many infamous men and women*, so *many thieves and murtherers*, *debauched and profane persons*, *Proselytes to the Roman Church*, because the *Tenets* thereof (they think) do not oblige them to *forsake their evil ways*, but

but reconcile *them* and *Salvation* together: But how looſe ſoever the *Principles* of the *Romaniſts* be as to matters pertaining to *God*, yet they are exceeding ſtrict in caſes of obedience to the *Church*, *tithing Mint and Anniſe*, *but neglecting the weightier things of the Law*, as the *Phariſees* were wont to do: which is alſo a great obſtruction to real Holineſs, becauſe it makes men place *Religion* in ſlight things; and think by obſerving them to compenſate for greater; and yet I am perſwaded you cannot deny, but *that moſt Roman Catholicks are more afraid to eat fleſh upon a Faſting-day, then to ſwear* (the epidemical ſin of this Party) *or to lye:* And it is obvious, that many who will be drunk, and fornicate, and

are

are shamefully debauched, yet will not work on a *Holy-day*, nor neglect *Confession*, nor read a Book of one called an *Heretick*. They will *cross* and *bow*, and *observe all orders of the Church*, but live in the open breach of *Gods Commandements*. And thus this *Religion* is *too strict* where God hath left us at liberty, and yet *too remiss* where his *Holy Law* hath bound us with indispensable and eternal bonds: the effect of all which considerations is this, That no wise man will choose or retain a Religion, by which the glory of God, his worship and service, and the duties of holiness are no better taken care for, and in which he is more likely to displease God, then to make himself acceptable to him.

§. VI.

§. VI. There is one particular more most properly relating to the *Romaniſts* who are Subjects to the King of *England*, and who glory much of their Loyalty; and that is to conſider, How it is poſſible to be obedient Sons of the Roman Church, and alſo faithful Subjects to a Prince who hath rejected the uſurped Authority thereof? 'Tis true, if the *Pope* would profeſs to our *King*, as his Predeceſſor *Leo* the Fourth did to *Lotharius* of *France, concerning your Capitulars or Imperial Precepts, we, through the aſſiſtance of Chriſt, promiſe as much as we are able to keep and conſerve the ſame for ever*: If he would acknowledge himſelf ſubject to our King in his Dominions, as the ancient Biſhops of *Rome* were to the

the Emperors, if he challenged no more then the honour due to a ſpiritual perſon, the caſe might eaſily be determined: but you know he claims much more, *viz.* a Supremacy over Kings, a priviledge to be appealed to, as to the laſt and higheſt Tribunal on earth: he hath declared *that the King of* England *is his vaſſal, nay his ſlave:* (n) And that *England is a Fee of the Papacy*, he hath preſumed actually to nominate a *King* of *Ireland*, and both here and there abſolved the Kings Subjects from their Allegiance; upon which, many of your perſwaſion did enter into Conſpiracies and Rebellions, although now you generally affirm you would not obey the *Pope*, if he commanded you to fight againſt your

n *Matth. Paris. ad Ann.* 1253.

our King; but in this there may e a fallacy, becauſe the Pope can xcommunicate and depoſe him even for a very ſmall matter, ſaith he Canon Law *o*) and hen he is no longer *our King*: ſo that now is very difficult to determine, low a good Subject of *England* can rofeſs obedience to a forreign rince, an enemy to our King and Country, pretending to a Superiority over his *Majeſty* and all his: Our *Saviour* ſaith, *Matth.* vi. 24. *No man can ſerve two Maſters*: viz. unleſs they be ſubordinate. There cannot be two higheſt powers, for they will ſometimes command contrary things; and while you own the Biſhop of *Rome* in any one point of Juriſdiction above the *King*,

o Gloſſ. in Decret. diſtin. 40. cap. 6. Si Papa.

King, you are the *Popes* Subjects, not the *Kings*; nor can his Majesty have any sufficient security of your Allegiance, unless you renounce this foreign Power, except he will be content to Reign at the Popes mercy: And why (my friends) should you so obstinately refuse to renounce the *Supremacy* of the *Roman Bishop*, as to this Nation, over which Christ never gave him any Authority, nor had he ever any legal power here but what was permitted by the Kings and their Parliaments, who did restrain it often when it was at the height, and at length did legally take away this power again; so that we now owe no more obedience to the *Pope*, then to the *Danish King*, whose Predecessors were for some time

time Supream Lords of *England*: beſides, the Popes *Supremacy* doth no way further any mans *ſalvation*, nor *did* he ever *do any conſiderable good* by it in thoſe *Countrys* where it is allowed him: but on the contrary, it might be made appear (were it not an ungrateful task) that this *uſurped power* hath occaſioned the *murther* of many *Princes*, and filled *Chriſtendom* for many Ages with *Maſſacres*, *Treaſons*, *War* and *Bloudſhed*, ſo that it came to be a *Proverb*, ſaith *Guiccardine*, *It is proper to the Church to hate the* Cæſars: and the miſchief it hath done in this Nation is ſo well remembred, and ſo deeply reſented by the people of *England*, that they will never endure that heavy yoke more, nor can they be perſwaded

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ſcarce ever to eſteem them loya
Subjects, or true to their Coun
tries intereſt, who do abett it: wil
you therefore be ſo ſo impuden
to *oppoſe* the *command of your King*,
the *intereſt of your Country*, and *the*
deſire of your fellow Subjects, meer-
ly to ſupport an unjuſt & ground-
leſs Power, which no Eccleſiaſtick
ought to have any where, much leſs
in ſo remote and abſolute a Monar-
chy? a *power* which is *inconſiſtent*
with the *ſecurity of the Crown*, the
peace of the Kingdom, and *the quiet*
of private perſons. St. *Peter* never
bid any to honour his *Succeſſor the*
Pope, but his counſel is, *Fear God*
and Honour the King, 1 *Pet.* 2.17.
and a little before he commands
you to *ſubmit to---the King as Su-*
pream, *ver.* 13. St. *Paul* calls the
Civil

Civil Magiſtrate *the Higher Powers*, and bids *every ſoul be ſubject to them*, *Rom.* 13. 1. Neither *Biſhops nor Apoſtles themſelves* (ſaith St. *Chryſoſtom*) *are excepted*: I conclude with that of St. *Bernard* to Pope *Eugenius* (p), *The Apoſtles were forbid to exerciſe Dominion*, *Luke* 22. 25, 26. *Go therefore you and preſume, either as a Prince, to uſurp an Apoſtolick power; or as an Apoſtolick perſon, a Princes; you are plainly forbidden one of them, for if you would have Apoſtolical and Royal power together, you looſe both*: It is unconſcionable for the *Roman Biſhop* to demand ſuch power; and conſcience as well as prudence, the Laws of God and man forbid it; ſo that I hope

p *Bern. ad Eugenium Pap. de Conſider. l. 2.*

hope you will not ſcruple to re
nounce it alſo, thereby demon
ſtrating your ſelves *Loyal to you*
King, *Lovers of your Country*
and men of an un-inſlaved under-
ſtanding.

§. VII. Finally, *my deſires* o
your perfect freedom from tha
intolerable yoke, and *my unfeign-*
ed wiſhes for your *temporal*, *ſpiri-*
tual, and *eternal welfare*, do
prompt me to adviſe you to *com-*
ply with the *Religion* of the *Churc*
of England, and that upon thes
Motives: Firſt, It was confeſſe
by the beſt of the *Roman Church*
even while its Uſurpation prevail
ed here, *that many things neede*
reformation; and when, inſtead o
reforming, the Pope eſtabliſhe
b

by a new *Councel* all the particulars almoſt which were complained of: This *Church* (being freed from his Authority before) was *legally* and *regularly* Reformed by the *Supream Power* of the Nation, by the ſame right that *Iſrael* and *Judah* were reformed of old, and all this done with prudence, and moderation, and accordingly ought to be ſubmitted to by all the ſubjects of this Nation. Secondly, *Whatſoever the Church of* England *obligeth you to believe as neceſſary to Salvation, is plainly proved out of thoſe Books which* Rome *it ſelf confeſſeth to be Canonical, and the Word of God*; you may, and muſt in this Church hold the three Creeds, and all the Articles contained in them: *And he*

only is an Heretick, that believes not thoſe Articles, ſaid the *Conſtit.* of *Theodoſius* and *Gratian.* In this *Church* we *give more honour to*, and *obey more Canons of the firſt general Councels* then the *Roman Church* doth; we approve of that Expoſition of Scripture, which hath the conſent of the Fathers of the firſt three or four Centuries; yea, we hold all that the *Church* of *Rome* it ſelf held as neceſſary to Salvation, for five or ſix hundred years together: ſo that in forſaking the Modern, you adhere to the Primitive Church of *Rome*, and reject only the Novel Articles thereof. Thirdly, *The diſcipline of the Church of* England, *and its Government, is more agreeable to the*

ancient

ancient form of the Christian Church, then the present Roman is. Our *King* hath the same power that *David* and *Solomon*, and other Religious *Kings* of *Judah* had; the same which *Constantine* the great, and his Successors for many years had: *viz.* a power to Convene his Clergy, and advise with them about affairs of the Church: Power to ratifie that which the Bishops agree upon, and to give it the force of a Law; Power to correct all offenders against Faith or Manners, be they Clergy or Lay-men; Power to choose fit persons to govern the Church; And finally to determine all causes *Ecclesiastical* and *Civil*; and this power his Predecessors had, and without this

power he cannot keep his Kingdom in peace; and this is that we mean, when we call him *Supream Governour of this Church*: Besides, we have a *Patriarch* of our own, the *Arch-bishop* of *Canterbury*, who anciently advised with the *Pope* as a Friend, and whom *Urban* the *Second* called *the Pope of the other world* (q). And his See was commonly cal'ed *the Chair of the English Patriarch* (r), and now his Title is confirmed by Law, and he restored to his ancient Liberties. We have also *Right Revcrend Bishops*, together with *Priests* and *Deacons*, who if need were could derive their Ordination from the times of the Papal Usurpation, and are now

q *Malmsbur. de Pontif. lib.* 1. *de Anselmo.*

r *Eadmer. Cantuarienſis pag.* 113.

now consecrated by a more primitive and pious form then the *Church* of *Rome* can shew; and if prejudice do not blind you, it must be confessed, *That the Clergy of* England *are generally more painful and pious, and altogether as learned as in any Catholick Country whatsoever.* Fourthly, For *Divine Administrations*, and *the worship of God; here you may enjoy all that ever God made necessary to salvation*: The *Holy Scriptures* (in which our *Saviour* saith *is eternal Life*) *plainly translated, soberly interpreted*, and *practically preached*: Here are *daily prayers*, and that *by a form so grave*, and *so agreeable* to the unquestionable parts of *Ancient Liturgies*, that it dares challenge all the *Christian world* to

produce any thing ſo conforming to the *pureſt* and *primitive Devotions*; A *Form* which hath left out all the corruptions of the *Roman Miſſal*, and was never yet juſtly reproved by either *Sectary* or *Romaniſt*: Here we have the *Two Sacraments* which *Chriſt* ordained with *moſt excellent forms* of *Adminiſtration*; we have alſo the other *five Rites*, though not called by the name of *Sacraments*, viz. *Confirmation*, and *Matrimony*, *Holy Orders*, and the *Office for ſick and dying perſons*; and when any wrongs are confeſſed we enjoyn *reſtitution* and *ſatisfaction to men*, *humiliation and repentance as to God*; and upon theſe terms, we pronounce *Abſolution*; we preſs and practice *charity and good works* as

as much as the *Roman Church* doth; and though we dare not say we shall *merit* heaven by them, because that is the *free gift of God*, yet we teach none can come thither without them: In a word, the *Church* of *England* commands all that God hath commanded, and forbids all that he hath forbidden, so that there may be had in it all things necessary to salvation. Fifthly, And though we do not place so much of Religion in Externals, as the *Church* of *Rome* doth; yet here *is prescribed* all *that is rational, decent and orderly*; viz. that *Ministers* wear alwayes *grave* and *distinct habits*, and have *peculiar garments* in the time of *Divine Service*; that *Churches* be *adorned and neat*, that the *people* be *reverent*

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in Gods Houſe, that the *memories* of the *great Saints*, *and of our Saviours moſt memorable acts* be *kept as Feſtival*, that *Lent* be *obſerved* as a time of *Abſtinence*, as alſo the *Vigils* of great *Feſtivals*, the *Ember dayes*, and all *Fridays* in the Year; and if ſome *Proteſtants* do not obſerve them, yet others do, and are commended for it; and you may follow the beſt, not the moſt: you will have more liberty as to the Circumſtantials, but greater helps as to the Eſſentials of Religion, and the practice of real holineſs, *without which no man ſhall ſee God.*

All which being duly conſidered, without prejudice or paſſion, I hope will be ſufficient to ſhew you how much the *Religion*

of the *English* excells that of the *Roman Church* in *Antiquity*, *Integrity*, and *Usefulness*, and perswade you to receive this charitable and friendly Advice; no longer to suffer your selves to be imposed upon, and made to serve the ends of *Avarice* and *Ambition*: But to embrace the *Rational* and *Holy* Religion of your *King* and *Country*, whereby you shall have better assurances of your Salvation, then the *Roman Church* can give you: for there you have only the *word* of their *Priests*, whose *interest* and whose *practice* it hath been to deceive you: But here you shall have all the security which the *Word of God* can give you, provided you become *reformed* in your *lives*, as well as in your *Religion*,

gion, and will leave off your *old vices* as well as your *old opinions*; for unless we can perswade you to become *Proselytes* to *Righteousness*, we shall not set much by drawing you to our *profession*; because we know, it is neither the being *Papist* nor *Protestant* will save those that *live in their sins*: Only this Religion will soonest bring you to amendment of life. But if you desire further information in any of the former Particulars, let me perswade you to consult the late *eminent Protestant Writers* together with some of the most *learned* and ingenuous of the *English Clergy*, whom you will find *very able*, and *very willing* to give you satisfaction, and men that have no designs upon you. I shall

add no more, but that if you would a while try the difference, a little experience would teach you how happy a change he makes who forsakes the *Roman*, and embraces the *Communion* of the *English Church*.

FINIS.

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